THE

RAGGED SCHOOL UNION Magazine.

APRIL, 1849.

Original Papers.

THE EMIGRANTS.

No. I.

MANY of our readers are aware that, through the active exertions of Lord Ashley, Her Majesty's Government consented to grant a free passage and outfit to Australia, to 150 male and female scholars attending the Ragged Schools. Mere destitution was not to form a qualification for this privilege. It was to be available only to those who had given evidence of reformation of character, and a certain amount of attainments, during their attendance at school.

We are glad to state that upwards of one hundred have already embarked, and the remainder will bid farewell to their native shores in the course of a few weeks. Each applicant underwent a careful examination prior to his being accepted, first by the officers of the Union, and then by the Emigration Commissioners. A great amount of information was thereby elicited respecting their history and condition, much of it painful, and in many cases of a most romantic description. We purpose in future numbers to give short sketches of some of the most interesting cases that came under our notice, from which our readers will see, that if "ignorance is the parent of crime," destitution and misery are often the occasion of both.

Prior to the departure of those above-mentioned, a small company of nine were sent out through the kind assistance of Lord Ashley and a few friends. These consisted of seven boys and two girls, chiefly from the Westminster Juvenile Refuge.

As the history of one of these youths forms a sad parallel to that of many of those friendless outcasts, who are now wandering through the streets of the metropolis, we shall briefly attempt to lay it before our readers, as gleaned from the accounts of those who were instrumental in

his reformation, and partly from the statements of the unfortunate youth himself.

He was born in one of the lowest parts of Westminster. His father and mother were both drunkards, and the room in which he first opened his eyes to the light of day was a sad picture of a drunkard's home; the broken windows and shattered doors were the standing records of countless scenes of domestic warfare and midnight revelry. In that home he never heard the voice of prayer or praise, but often listened to the horrid oath, and the discordant notes of the drunkard's song. Often was he left in that cheerless, empty room, for many hours together; cold, hungry, and almost naked; rolling in filth, and passing away the weary hours in fruitless sobs and tears. Nor to him was the return of his worthless parents a source of comfort, for his cries were often silenced by the cruel treatment of a mother, from whose heart every trace of maternal sympathy had been driven away by a course of dissipation and vice.

A few years afterwards, and the birth of another child brought him a companion in his misery. He now became the nurse of his younger brother, ere he had himself passed the years of infancy, while his mother was spending her time in the public-house. The death of his father brought to the poor boy a change of employment. His mother soon found a man of like character to become her companion in iniquity. It was then determined that the boy should not only shift for his own living, but that they should be partakers of the fruits of his labours. Day after day did the heartless mother turn her child into the streets, daring him to return unless he brought with him either money or goods.

If he returned unsuccessful, he was refused even the miserable shelter of their wretched dwelling, and driven again into the streets, under the darkness of night to seek a resting-place where he best could. So intolerable did this treatment become, that, casting himself on the wide world, without home or friend, he determined that if he must steal it should only be for himself.

For six or eight months he wandered about a common vagrant, during which time the only bed he had was when in prison, which rendered the days of his confinement the happiest ones he enjoyed. How could the prison in such a case become "a terror to evil-doers?" To this poor boy it was the only place in the wide world where he could find home or shelter. Think of the conflicting emotions in the breast of that youth when a term of his so-called punishment had expired: he has just stepped without the prison-walls—but is it liberty? It is only liberty to steal or starve; his very next meal must be stolen before he eats it, and his resting-place at night must be in the open air, or under some dreary archway. When we asked him what he did on coming out of

prison, if he attended to what was told him, and left off stealing—"What could I do?" said he, "but what I had done before. I had no home nor food; the police would often come and shake me up, when they found me cold and stiff sleeping on a door-step." How ineffectual, in such a case, must the exercise of prison-discipline be for the removal of such an evil. That removal can only be effected by making sufficient provision against that dire necessity, which often renders imperative the commission of crime. By what possible motives could this youth be expected to resolve upon a life of honesty? It could not be out of respect to the laws or the will of God, for he had not even been taught to read His name. Father and mother had truly forsaken him, but no Christian at this time had ever taught him the blessed truth, that "the Lord would take him up." It could not be from a love to his fellow-men, or a respect for the rights of others, for he knew of no heart that ever felt for him—no eye that ever pitied him. Ask him, as he crouches and shivers on the steps of that bolted door, if he ever tasted the sweetness of human sympathy, and he would tell you that to him the world had been as cold as the wet stone he made his pillow, the nightly winds that sighed around him, or the mother's heart that drove him from his home. But to return to our narrative. Forlorn and hopeless though his condition seemed to be, the "Father of the fatherless" and the God of the needy had yet more blessed days in store for him, and strange were the means by which He was pleased to accomplish his gracious purposes. So wretched did the poor wanderer become, that at length his very appearance called forth the sympathies of one, whose heart had long been hardened by a course of the most daring iniquity—one of the most notorious thieves in the metropolis. Even in that heart, over which conscience had lost its power, there were chords of human sympathy not yet dead, and which the unconcealed misery of this youth called into lively exercise. He went to the City Missionary of the district, and describing the condition of the boy, pleaded with him to take him under his protection. "I cannot bear," said he, "to see him in such a state; he'll soon die if you don't do something for him." "Why," said the Missionary, "do you not take him with you?" "Ah!" replied he, "It is because I know a thief's life too well, that I seek to rescue the poor wretch from such a course." The Missionary took the boy, and placed him under the care of a poor but respectable couple, who received for his board and lodging five shillings per week.—We approve not of concealing the truth where it ought to be told, or of smoothing it up to suit the tastes of those whose eyes seldom look upon the dark shades of down-stricken, depraved humanity. But lest some of our readers should differ from this opinion, we refrain from giving a full description of the physical condition of this boy when first admitted into his new home. Suffice to say, that never did the combined effects of starvation, vermin, and filth, render the

human form a more loathsome spectacle, or recovery a less likely result. The state of his mind and heart bore a sad resemblance to his bodily wretchedness. He was sullen, stubborn, and sunk in the deepest ignorance. . . Two years after this, and we find him in the Juvenile Refuge, where for eighteen months he has undergone a course of moral and religious training—but mark the change! The pale, haggard boy is now a clean, healthy, well-grown youth, diligent, obliging, and affectionate—one of the most useful in the establishment. For more than twelve months, and in a variety of ways, has his integrity been tested, and in not a single instance has he proved unfaithful. The word of God was literally to him a "fountain sealed," but now he reads it with ease and pleasure. And while he is busily engaged in scouring the kitchen utensils, his open Bible is placed before him, for he is committing to memory its life-giving truths, which may yet prove a "light to his feet, and a lamp to his path," in that far-off land to which he has gone. We trust that ere this he has arrived in safety on the shores of his adopted country, to which, we have every reason to believe, he will prove both an honour and a blessing.

[Since the above paper was written, we have heard of some objections to the proposed system of emigration from the Ragged Schools, to which a brief allusion may be necessary.

Referring to the qualifications required of the children, it is asked, "But how are these mental and moral qualifications to be tested? Can the masters assert that the children have these mental and moral qualifications, when they only meet with them for a few hours once or twice a week?" In reply to this, we would say, that in most cases the children are under the care of their teachers four, and in some schools five, evenings each week, and twice on Sundays. Nor does the decision rest on the testimony of the teacher. Each school is under the direction of a local committee, composed of respectable tradesmen, and other gentlemen resident in the neighbourhood; and who, in many cases, have known the children for several years. To this is often added the experience of the City Missionaries, two hundred of whom are labouring in London, and daily visiting that very class to whom the children belong.

Nor have these youths been at the Ragged Schools for so brief a period as our objectors seem to imagine. In many instances they have attended for several years, during which time they have learned to read and write, have forsaken their habits of idleness and crime, "resisted the temptations of former companions," obtained their livings by honest industry, and gained the respect of their employers.

We can no more warrant the future good conduct of those who have emigrated, than we could an equal number of youths from the middle classes of society. But if we may judge from the extreme caution exercised in selecting them, both on the part of the Local Committees, the officers of the Ragged School Union, the Emigration Commissioners, and also one of Her Majesty's Inspectors of Schools, we may confidently hope that the majority of these youths "will walk in the dignity of honest men and Christian citizens," in the land of their adoption.]

WALKS IN LONDON.

No. I.

I HAD just returned to London by the South-Western Railway. The evening was most beautiful—one of those rich autumnal sunsets of which even Danby fails to paint the entire character. The sky seemed to belong to heaven, in its glorious brightness above the departing orb; at least, it marked a connection between heaven and earth, which no reflecting mind could fail to appreciate. My travelling companions felt it so; we gazed earnestly and silently on the scene, as it gently melted into twilight; and we looked on each other, as it seemed to me, with more kindly hearts, as if we reciprocated the influence of this heavenly vision. . . . . My illusion was soon dispelled; as I crossed Vauxhall Bridge, the field of crimson light was still faintly there, but its space was now broken by the dark towers of a large building, whose form was gloomily traced upon it. It was Millbank Prison. The peaceful current of my thoughts was ruffled; it brought into my mind the tenants of that stern dungeon. Had they, too, seen this sunset? Had it brought to *their* hearts the thoughts of peace and hopes of heaven which had so soothed mine? Alas! no. I felt that *I* could not have had these glowing feelings unless in a state of freedom. The bars of a jail window must have been a thick veil between them and this glorious scene. Why, then, were they there? What dire necessity required the deprivation to so many reasonable human beings of those feelings of joy and hope which had just been excited in my own breast? Were they not formed by God to enjoy these beauties of His creation equally with myself? Were they not gifted with souls as precious to Him as I believed mine to be? Why, then, must they be debarred from these soul-stirring influences?

Walking onward, as I thus mused on our varied fortunes, I entered Westminster. It was now dark; but the gas-lamps threw a sickly light on the narrow street, which connects the Abbey and Houses of Parliament with the open river-side which I had just left. The objects in this street roused me from my reverie. As I passed the public-house I heard the loud, vacant laugh, and the idle oaths, of those within. A woman standing near the door, with two miserable urchins, and a baby at the breast, asked me for food. A group of squalid children were playing noisily in the gutter, into which I also nearly fell, in my hurried endeavour to avoid contact with some bold-looking young women and coarse-featured men, who were advancing in full possession of the pavement, with a swaggering gait and boisterous voices. These were free; but could any of them have enjoyed my sunset? The

prisoners in Millbank were scarcely more in bondage than these captive souls; and, to enjoy the beauties of God's creation, I remembered that the soul, as well as the body, must be free. Why, then, thought I, is it not so? Can nothing be done to obtain liberty for both these classes of bondsmen?

I was now passing the Houses of Parliament. Cannot the combined wisdom of so many noble, wealthy, and good men, assembled within these walls, devise any scheme for emancipation from such thraldom? Is it not the province of a Christian legislature—a British senate—to ensure freedom to all under its influence? Why, then, are these prisoners still bound? I stopped before the entrance to the lobby of St. Stephen's, almost prompted to ask the question of the first intelligent member who might pass the threshold, when a sharp voice recalled my wandering thoughts: "Please to move on—not allowed to stand here." The words were magical; I had an answer to my proposed inquiry in this very summons: "It is not lawful." "Aye," said I; "that is the tone of our legislation; always negative; every statute accompanied by its penalty! none hold out hope of reward! How can freedom be obtained for 'prisoners without hope?'" . . . . "Check this murmuring spirit," said a still, small voice within, at this part of my soliloquy; "human laws are necessarily framed only to repress evil, but the Divine law proclaims the reward of good. Cease thy rebuke, therefore, and go and play thy own part faithfully: seek out those who are now only under fear of human law, and bring them into obedience to the law of Christ. Teach them the truth, and 'the truth shall make them free.' By such efforts thou wilt impart to the poor and ignorant a 'better hope' than any legislature can give, and by success thou wilt best prove the wisdom of providing the 'meat which perisheth not,' for those whose sustenance will otherwise soon become a daily charge on the public, either in a workhouse or a prison."

Thus spoke my monitor. The next Sunday found me a teacher in a Ragged School; and my subsequent experience has convinced me that the lesson was a just one, and the advice good, for the benefit of my own soul, as well as of that of many others. Reader, will you "go and do likewise?"

NEWGATE REPORT.

THE Annual Report of the condition of Newgate, presented to the Lord Mayor and Court of Aldermen, by the Rev. J. Davis, the Ordinary, contains some very important statements. Not the least gratifying, however, is the fact, that during the past year there has been a decrease in the number of juvenile commitments. The following are a few of the leading statistical facts contained in the Report. There were 3,132

convicts confined in Newgate from October, 1847, to September, 1848. Of these, 590 have been transported; 476 were sentenced to one year's imprisonment, and upwards; 1,413 under one year; and 548 were acquitted. During the year 1847, the total number was rather more, and 662 prisoners, or one in every five, were acquitted, that proportion being nearly the same in 1848. Out of the 3,156 prisoners in 1847, 406 had been in Newgate previously, or one in eight. More than fifty men and boys are received in Newgate for one woman, the women commencing their abandoned career by vices which do not immediately bring them under the cognizance of the law.

There has been a remarkable diminution in the number of boys committed of late. From September, 1847, to September, 1848, the total number was 284, and fifty of these were sentenced to be whipped. Mr. Davis ascribes this decrease to the wholesome effect of flogging, *and to the increase of Ragged Schools.* Here, then, we have plain testimony from a high quarter in favour of the benefits resulting from the Ragged School movement. Many considerations arise in our mind, suggested by the important statements which are here presented. We hope to return to the subject in a future number.

OUT-DOOR ATTRACTIONS.

One of the greatest difficulties against which the Ragged School Teacher has to contend, is to secure a regular attendance of the children. This is easily accomplished during the cold damp evenings of winter, when, without shirt or shoes, the ragged boy must either starve in the streets, or shiver at home in a cold, cheerless room. But, on the arrival of summer, the case is different; like migratory birds, they are either off to the streets, the "highways and hedges," or other places of amusement; so that, in many cases, their visits to school are few and far between. The evil effects of this are very great; the children lose much of what they learned; the teachers become disheartened; their attendance often irregular; and the interests of the school suffer in consequence.

Our object at present is not so much to point out the nature and extent of the evil, as to draw the attention of teachers and friends to the necessity of devising a remedy. It is very evident that no means of a compulsory nature will ever succeed; and hence the question arises, whether any plans can be adopted, by which the exercises of the school can be rendered *so attractive*, as to overcome the strong inducements which the summer evenings afford out of doors.

If those teachers who have given special attention to the subject, can supply us with any practical hints which might be generally adopted, we shall be happy to give them a place in a future number of the Magazine. Of course, what we want most are the results of *experience*, which are always preferable to mere theory. Our instrumentality, in many points, is yet defective; but we trust that, with the Magazine as a medium of communication, and the assistance of those who are practically engaged in the work, the schools will increase in efficiency as well as in numbers.

Poetry.

THE CHRISTIAN LIFE.

INSCRIBED TO HIS FELLOW-TEACHERS BY THE AUTHOR OF "RAGGED SCHOOL HYMNS."

"He that overcometh shall inherit all things; and I will be his God, and he shall be my Son."—Rev. xxi. 7.

Every nerve and sinew strain;
Swifter cross the trembling plain
  Than an eagle flies;
Onward! nor your speed abate;
For, upon his throne of state,
See th' eternal Umpire wait
  To bestow the prize.

Soldier! arm thee for the field,
Brace the glittering helm and shield,
  Grasp the "two-edg'd sword;"
Fight, while pulse and breath remain—
Fight, till every foe be slain—
Fight, and shortly thou shalt reign
  With thy victor Lord.

Ye who till the stubborn soil,
Faint not, nor relax your toil,
  Labour on till even:
"Bearing precious seed," ye go
Forth, with many tears, to *sow*.
Cease your sorrow, for we know
  Ye shall *reap* in heaven.

On the firm foundation stone,
That can ne'er be overthrown,
  Rear your soul's abode;
Dig ye gold from Zion's mine,
Till the finish'd building shine
'Mid the palaces divine,
  In the court of God.

Christian! is thy strength but small?
Lo, the mighty LORD of all
  Deigns to be thy friend:
Trusting to His constant grace,
Toil, and fight, and run the race,
Then shalt thou behold his face
  Ages without end.

S. C.

Editor's Portfolio.

THE RAGGED BOY—THE PARENTS' TEACHER.

In 1838, a boy was admitted into the school, whose parents were indifferent, worthless characters. They were of that class who professed to maintain their children by honest industry, leaving home at an early hour in the morning for market, to provide themselves with the articles they intended to sell in the streets, and seldom returning till a late hour in the afternoon, abandoning their children to shift for themselves, while they spent the most of their earnings in the public-house. So debased were they, that even their neighbours looked upon the attempt to reclaim them as impracticable. Their home, as might be expected, had few comforts—it contained nothing more than a few shavings, which served as a bed—an old basket inverted was their only table—two old saucepans the only seats in the room.

The persons of both parents and children were quite in keeping with their home. The father's whole attire was not worth three-pence; it consisted of an old waistcoat and trowsers, both in tatters, and a pair of old shoes—if shoes they could be called—made up his whole apparel; under-clothing was out of the question. The mother's dress was in shreds, without another piece of covering, and the children were literally covered with rags and filth. The poor boy, when he first entered the school, wore an old coat, which might have served his father—the skirts of which swept the ground as he walked along; a dirty apron was tied round his front outside his coat, which served for trowsers and shirt, while his little bare legs were exposed to the wind—such was the condition of this family when the boy first came to school. After some months' care and instruction, he was taught to read. A New Testament was given him as a reward, which he was requested to take home, and read the third chapter of John's gospel, when his parents were in a proper state to listen to him. The father and mother were both so delighted with their boy's progress and gift, that they listened to him reading with pleasure; but the father stopped the boy when he got to the third verse of the above chapter, and said, "You are surely reading wrong,"—"Except a man be born again!"—for neither father nor mother could read; and nothing could satisfy the parent until he sent for the writer, to convince him as to the correctness of his son's reading. Being satisfied on this point, the difficulty in the poor man's mind was only increased. "How," said he, "can a man be born again?" He was told in a few words, that the new birth spoken of in the passage meant a changed heart: instead of living in our own sinful pleasures, we would live for the glory of God. New desires, also, would follow, instead of the love of sin; a love of holiness, and a constant fear to do that which we knew to be wrong. This change would naturally produce a change of life and conduct; the man thus changed in heart and life was said to be a new man, or "born again;" and nothing but the Spirit of God could effect this change. He was, from this circumstance, led to reflect. He said, "Now, mother, we are all wrong!" Indeed, this remark was too true; and, like one awakened out of sleep, he began to look around him. Wretchedness and misery stared him on all sides. The public-house was given up; both began to look after family comforts, and, in a short time, a new bedstead and bed took the place of the shavings, a deal table instead of the basket, and half a dozen rush-bottomed chairs occupied the floor. Their persons, also, in time, underwent a similar change: instead of the filthy rags spoken of, decent and comfortable clothing covered their bodies. This good work began through the means of their boy's instruction at the Ragged School; and we rejoice to add, they have continued, for the past nine years, to give decided evidence of

a great change, both in heart and life: while such a result as this amply repays us for our toil and trials, it furnishes a strong argument to those who doubt of the benefit conveyed to parents like them, through the instrumentality of the educated ragged boy.—*Westminster, Past and Present.*

LIFE IN THE CITY.

It is a false idea that the poor in this city suffer vastly more in the winter than in the summer. We are satisfied of this. Fresh air is a blessing from God, and thousands die here for want of it.

We were passing down B—— Street the other day, and saw a child sitting on the door-step of a hovel. He, mayhap, had known the trials of three years. He certainly had known few of their joys. The heat was intense, although the sun had left the pavement, and the little fellow was evidently longing for pure, cool air. He had a mild blue eye, and one of those faces that always wins you to stop and look at it; but all about him indicated the extremest poverty. He was a sufferer. His neck and the sides of his head were bound up in a large poultice, and the hot air was sadly annoying. We stopped and looked in his face. He raised his eyes to us; a world of sorrow looked out of those blue windows; his expression was one of perfect hopelessness—absolute despair. It was a painful sight to see a young heart so crushed; the lightsome heart of childhood, out of which life was wholly gone. As we paused, he looked up feebly, but did not smile; there was no change of expression, nor look of interest. A merry group was sporting in the street. His gaze wandered vacantly toward them, and then away again. The slow movement of his eyes from object to object was inexpressibly mournful. His mother came to the door. He half turned to her, and lifted a tiny hand, as if to ask her to take him in her arms, but dropped it again slowly and sorrowfully into his lap, and fixed that unchanging gaze of sadness on her face. At length he buried his little fist in his cheek, and, with his elbow on his knee, turned his eyes toward the clouds that were drifting across the narrow strip of blue above him, and then we fancied we saw a smile flitting around his lips; but, as we watched, it was gone, and only that lonesome look of agony remained. An hour afterwards we had forgotten him, for these changing scenes swiftly efface each other's impression.

But a few days afterward we were passing down B—— Street again, and saw three carriages standing before the door at which the boy had been sitting. The poorest of the Irish poor find means to have carriages at their funerals.

Our little sufferer was doubtless dead. The broken heart had sprung to life again.

How miserable life has become when death is an actual relief! and yet thousands in our city long for such a relief—worn old men as well as sad-eyed boys.—*New York Journal of Commerce.*

THE RAGGED BOY—THE RICH MERCHANT.

"Be not weary in well-doing, for in due time ye shall reap."

Business of importance called me at one time to the great city, the London of America. I had spent the morning in viewing the great buildings, the city hall, the great custom-house, Trinity church, with its tall spire, then nearly completed, and many other public places, so interesting to the stranger; and, being much wearied with my morning's excursion, I sought my friend's house as a place of rest. While sitting at the dining-table, a servant handed me

a note, that moment left at the door by some unknown person, which read as follows:—

"Dear Sir—Having seen your name announced as one of the speakers at the Sunday-school meeting, it would give me great pleasure to see you at No. —, Pearl Street, this afternoon, at three o'clock. Do not disappoint me. Your friend, George S."

I hastened to comply with the invitation at the appointed hour. Crowding my way along through the multitude of people thronging the busy streets, I arrived at last at the number mentioned in the note. I inquired of the clerk for the name; and, to my surprise, he introduced me to the proprietor of a large wholesale dry goods store, one of the first establishments in the city.

"Sir," said the merchant, "I believe I am not mistaken; this is Mr. M——, the poor student of Mr. W——, once my teacher in the Sabbath-school of W——."

"I was a poor student, and a teacher in the school you mentioned. But this cannot be George S——, the white-haired boy, owned as my scholar!"

"The same," answered the merchant, grasping my hand with the greatest joy; and a tear trickled down his cheeks. "The same; only grown to manhood. You will pardon my hasty note, and this abrupt meeting; but, Sir, I thought that we should never, never meet again, and, learning that you were in the city, I was anxious to offer you the hospitalities of my home during your stay, if it is agreeable, and consistent with other engagements; please order your trunk to be taken to my house; my house is yours while you remain. I cannot be denied."

Indeed I could not deny him. With joy I complied with his generous offer; and at his house I found a home indeed. Here it may be proper to give you a history of our first acquaintance.

While preparing for the ministry, it was the custom to seek out poor children for the Sabbath-school. In one of my rambles, I found a little boy in the street, poorly clad, with his little bare feet in the cold snow; no hat, and in the most wretched condition. I called him to me, and proposed the following questions:—

"What is your name, my little fellow?"

"My name is George S——."

"Where do you live?"

"In the woods, by the old mill."

"What is your father's name?"

"I have no father," and he burst into tears; "my father was brought home dead, about a year ago. He was found frozen to death on the road to our house."

"And your mother—is she still living?"

"Yes; but she is poor, and goes out to work."

"Have you any brothers and sisters?"

"Yes, one brother and one sister."

"Are they at home?"

"Yes, Sir; they are little ones, and cannot go out now."

"Well, my little fellow, you want a pair of shoes, and some clothes."

"Yes, Sir, I do; but I want to get something for mother to eat first."

This told the story. I asked no more questions, but immediately set about the work to be done. George was soon in my waggon with me, and food enough for his mother's present necessities.

On reaching their house, I found a lonely woman, with two dear little ones, and nothing to eat. George jumped out of the waggon, and ran into the house, saying, "O mother! mother! you will not cry any more; the gentleman has got us enough to eat for a whole month." I found, by inquiry, that the father had been a drunkard, and died in a drunken fit, and the poor widow had to struggle on alone. George, who was then about ten years of age, was

the only child large enough to be of any help to his mother, and a good boy he was to that poor mother.

I left the house, and the next day sent a good woman to clothe them, and get George to attend the Sunday-school the next Sabbath. George was at the school, with new shoes, and hat, and clothes—a happy, cheerful boy.

For one year he was my scholar; then I left the place, and never saw him again till I met him, as I have told you, a merchant in a great city. God had prospered him, giving him friends and influence; and, from an errand-boy in the store, had raised him to be the owner. He was then twenty-four years old; with a wife, and one little boy a year old.

Now go back with me to New York, and you may think that you see me seated at the fireside, while he is relating the dealings of God with him, since I left him a little boy in the Sabbath-school at W——.

Soon after I left the place, he was fortunate enough to meet a man from New York who loved Sabbath-schools. While he was on a visit to some friends in the country, he saw George, and, being pleased with him, offered to take him home. The mother consented, and George left home, with many tears, for a place in the gentleman's store.

By good conduct he gained the affections of all who knew him. At the age of eighteen years he was advanced to the station of clerk, and from a clerk to a partner with his employer. When he was twenty-one years of age his partner died, having no children or relations, not even a wife; and he gave to poor George all the interest in the concern, and at once made him the owner of some thousands of pounds. And here I found myself, seated with my old scholar, in a fine house, and a happy family.

He is superintendant of a large school of poor boys, picked up from the streets and lanes of the city; a member of the church, and much beloved by all the brethren; a man known, too, by the poor and afflicted. Every Sabbath morning he has a school among the poor sailors on the dock, in a room he hired for the purpose.

As I sat there, so happily rejoicing in the goodness of God, as manifested in this instance, I could not but ask George, "Where is your mother?"

"Oh, Sir! she went home to heaven from my arms, in this very room, a few months since; and just before she died, she gave me a strict charge to seek you out, and, if I found you, to tell you that her dying breath went up to God for a blessing on your head."

"Your sister, what has become of her, and your baby brother?"

"Oh, Sir, my brother has grown up to be a young man, and is now a clerk, and first book-keeper in my store; and he, too, has a large class in the Sabbath-school. And my dear sister is far away, the companion of a devoted missionary in the west. She was married but a few months previous to my mother's death."—*From an American Periodical.*

Literary Notices.

"ATTEND TO THE NEGLECTED AND REMEMBER THE FORGOTTEN;" AN APPEAL FOR THE RAGGED SCHOOLS. By THOMAS BEAUCHAMP PROCTER. London: Charles Haselden, Wigmore Street.

THE statements contained in this unpretending appeal ought to be deeply pondered by every householder in the metropolis. It reveals a state of things which every one ought to know, and in the removal of which every citizen ought to bear a part. The arguments are clear and convincing, supported by

numerous facts, derived from personal observation; for the benevolent author "declares what he knows, and testifies what he has seen," not only regarding the actual condition of the poor children, but of the success attending the means that are being used to reclaim them.

Most fully do we agree with the views of the author, contained in the following extract:—

"I am not so enthusiastic as to suppose that any legislative provision, any code of law, can effect a total abolition of crime, but I do sincerely believe that were these unfortunate creatures more cared for; were a general system of education adopted; were they shown that a kindly feeling existed toward them on the part of their wealthier brethren; were they encouraged in habits of cleanliness and industry—this moral blight upon society would, in a great measure, be removed, and instead of our metropolitan prisons being crowded with juvenile offenders, to the perpetuation of moral contamination, and our poor's rates swelled to an enormous amount, we should have these heavy expenses greatly diminished, and a large body of now discontented savages, converted into a class respecting themselves, contented in their station, grateful to their benefactors, and blessing instead of cursing their lawgivers.

"And with respect to their wealthier brethren, I am still more confident, that were they conversant with one tithe of the misery that exists in the districts inhabited by these people, had they witnessed one half of that which I have done, there is scarcely one that would not stint himself to make provision for these unhappy people, and not a few whose personal energies would at once be engaged in their behalf. I speak confidently on this point, because, although we must ever expect to meet with some selfish and cold-hearted individuals—some that will listen for a moment to the voice of distress, and as soon forget it; yet the natural feeling of an Englishman's heart is real sympathy for a suffering fellow-creature; the mass know not the sufferings of these thousands; they hear of them with astonishment, when first they are told these tales of woe, and treat most of them as exaggerated reports."

And again,

"I am advocating no new measure; I take to myself no credit for having hit upon any new or original scheme; what we want is a system to prevent crime, and not to detect it. This we have now. The foundation is laid for doing good; all we require is the assistance of those who have the means to give it—and this comprises all classes—all can help us if they will."

We are pleased to know that the author has not laboured in vain, but that the appeal has been liberally responded to by several parties; may it yet "bring forth more fruit."

THE CRY OF THE CHILDREN: An Address delivered at Stranrear, on the 8th of January, 1849. By ALEXANDER M'NEIL CAIRD, ESQ., Procurator Fiscal of Wigtonshire. Blackwood & Sons, Edinburgh and London.

THE Author displays both thought and feeling in "The Cry of the Children," which he raises in this short and touching pamphlet. The object, he says, which he had in view, was to "indicate the causes of juvenile delinquency, to give warning of its effects, and to urge the adoption of a remedy." The same causes to which he attributes this wide-spread evil in his own locality, are also at work in almost every lane and alley in all our large towns. We envy not the feelings of those who can read unmoved the following graphic picture:—

"One day, not long ago, I met a little boy on his way to school—a fine healthy, comfortable, merry, little fellow; and from the conversation I had with him, I found he was very intelligent, and remarkably well-educated. He had an apple—a large, red-cheeked, mellow apple—and he seemed mightily taken with it. He looked at it, and laughed; and then turned it about, and looked at it, and tossed it up in the air, and caught it as it fell, and then laughed again, as merry as a lark, and as free from care, happy in the possession of his apple—happy in the prospect of its enjoyment.

"Just then, there came up a poor, starved, stunted, little being—a pale-faced, miserable, motherless creature, shivering in his rags, and crying with the cold. I tried to have a little conversation with him too, but I found him deplorably ignorant.

"Then the thought intruded on my mind, that God had made these two boys equal—and that surely there must be something wrong in man's institutions to have caused, at their early age, such an awful difference as I found—not only in their external appearance, and circumstances, and prospects, but also and even more in the acuteness and bents of their intellects and hearts."

The cries of this "motherless creature" found their way to the Author's heart; they seemed but the echoes of the many thousands who are sighing in friendless solitude, and "perishing for lack of knowledge." And he raises his voice in their behalf, in tones so full of truth and eloquence that every one who hears must feel:—

"Year rolls on after year; the leaves of the trees spring and flourish, and wither and fall, as before. The gardener and the forester are not idle in their duties. But still these little outcasts are neglected. Every year adds to their numbers, confirms their habits, sharpens them in their practices, and nurtures that vicious standard of opinion which it will soon be so difficult to eradicate. Oh! when the cry of the children shall rise up before the judgment-seat, who shall dare to answer, in the impious language of Cain, 'Am I my brother's keeper?'"

Surely every one of our readers can spare a penny for the purchase of this pamphlet, not only for their own perusal, but to give to their friends.

ORIGINAL TALES; or, TRUE STORIES FOR MY LITTLE GRANDCHILDREN. *Second Edition.* Ward & Co., Paternoster Row.

THIS little volume has already told its simple and beautiful "tales" in many a nursery, and we trust that many others will yet be enriched by its presence. While the literary garbage of the present day—dressed up in the most inviting forms—is finding its way into every grade of society, and especially corrupting the hearts and minds of the young, we the more earnestly bespeak for this volume an extensive circulation. It will form a pleasing antidote to many of the corrupting influences to which the youthful mind is exposed, and is truly calculated "to carry gladness into the heart of many a little traveller on life's journey, cheerfully brightening the early steps of the path of life, and assisting in the preparation of that life which is to come."

Books Received.—Vinet's Gospel Studies—A Letter from the New Forest on its Present State and Proposed Improvement—The Apostle's Creed Explained—Training Institutions for Nurses and the Workhouses—Reports of the Glasgow, Dundee, and Dumfries Industrial Schools.

Intelligence.

NEALE'S YARD RAGGED SCHOOL, SEVEN DIALS.

The first Annual Meeting of the above School was held in the Freemason's Hall, on Friday evening, the 16th of February, the Right Hon. the Earl of Carlisle in the Chair.

Prayer having been offered by the Rev. R. W. Dibden, the Chairman called upon the Treasurer to read the Report, from which we glean the following particulars. The School was established in February, 1848, through the kindness of a benevolent lady, who gave the building and defrayed part of the expenses of fitting it up. Only a few boys were admitted at first, who were dirty, ragged, and vicious; there are now about seventy in attendance, varying in ages from two to eighteen years. In the month of August, a girls' school was added, and a mistress appointed, under the superintendence of a ladies committee. The girls are regularly instructed in every species of household work, in addition to receiving the elements of an ordinary education.

Some of the children, who, when first admitted, were ignorant of the alphabet, could now take the place of monitors, such had been their rapid progress. There is a library established, of which many of the elder boys gladly take advantage. The total receipts had been £117. 5*s*. 10*d*., and the expenditure £94. 14*s*. 10*d*.

The Chairman said, he felt that his only qualification for the duty imposed upon him was his full and ardent sympathy in the cause of Ragged Schools. In regard to acquaintance with the circumstances of the district in which the school was situated, he must give way to a great number of those by whom he was surrounded. He had been induced to come forward on that occasion by the request of the Treasurer of the school. His associations with him had hitherto related to the drainage and sewerage of the Metropolis, (Cheers,) but he did feel that there was a moral filth and a moral impurity, having more malignant and deadly effects than the most fœtid of those odours which infested the narrowest alleys or the darkest courts. He felt that there were noxious exhalations to poison the social atmosphere arising from depths still lower and far more difficult to sound; and great as he considered the importance of all measures which might tend to improve the public health, connected, as those measures were, not only with physical but with moral influences; he still felt that the health of the soul was an object which, in a paramount degree, pleaded for the pity and enlisted the support of all those who wished to elevate their fellow-creatures in the scale of social being. He had the satisfaction on the previous evening of paying a visit to that Ragged School at the Seven Dials, and he most cordially wished that every one in that hall could have the same gratification; for he would defy any one who would bear in his mind the circumstances of such a locality, who remembered what he saw and heard among the herds of destitute children constantly met with in such districts, and who remembered what he could not fail to note of their character, their occupations, their manners, and their destiny, and then went into that narrow and rude schoolhouse, and there observed the spirit of order, the intelligent attention, the eye that even anticipated the lip, the well-considered answer, or who heard from those youthful lips, once familiar with far other associations, the humble hymn of praise; who observed—to descend to more minute particulars—the washed face, the trimly-arrayed hair, of those whom they had seen in the streets before as tattered and disordered, and apparently in the last stage of disease, of penury, and corruption—he defied any one who saw all that, and fairly contrasted what he saw out of doors with the influences at work within a Ragged School, to come out from a visit to one without feeling that their cause was glorious and already won. (Applause.) It was for the tribes of the helpless, the destitute, the prematurely vicious, which thicken in our streets, we should gladly resign all our dreams of empire and the ecstasies of song; to teach them the knowledge of right and wrong, the path of duty, the road of virtue and of happiness—it was to secure that they made an appeal to their patriotism, their public spirit, their liberality, to the tenderest sympathies that thrill in

the mother's bosom, to the loftiest emotions that swell in the Christian's prayer. (Applause.)

The meeting was subsequently addressed by the Rev. W. Brock, S. M. Peto, Esq., M.P., the Rev. John Branch, the Rev. R. W. Dibden, M.A., Dr. Guy, Joseph Payne, Esq., and the Rev. Dr. Cumming.

A cordial vote of thanks was then passed to the noble Chairman, after which the meeting terminated.

THE HINDE'S MEWS RAGGED SCHOOL.

The Annual Public Meeting of this School was held on the evening of Friday, the 16th of February, at the Literary Institution, Edward Street, Portman Square, at which George Finch, Esq., presided.

Prayer having been offered up, the Chairman, in opening the proceedings, adverted to the attention formerly paid to foreign missions, while masses of our population had been neglected at home. The classes sought to be reached by the Ragged Schools were indeed a pest to society, and unless they were reclaimed from their present wretched position, the evil would increase, society would be burdened, and the children themselves sink into lower states of degradation. Ragged Schools were not only beneficial in a temporal, but a spiritual point of view. They did not profess to give the children Californian gold, but they brought them to that which was immensely more valuable, to the blood of the Redeemer, by which alone their immortal souls could be saved.

The Secretary then read the Annual Report, which stated, that during the past year more suitable premises had been taken, at an expense of £90, £40 of which had been voted by the Ragged School Union. The number of scholars at present on the books was 128, 96 boys and 32 girls. Of the children in the school 29 had no father, 19 no mother, and 10 neither father nor mother; 88 had occasional employment, and 30 no employment; situations had been provided for several, and 6 had been sent to Australia under the direction of the Ragged School Union.

Joseph Payne, Esq., moved the adoption of the Report, and the appointment of the Committee for the forthcoming year, and alluded to some of the characteristics of the children educated in the Ragged Schools. He contended that they were not, as some supposed, incapable of beneficial impressions, but were tractable, tameable, and so impressible as to be capable of being moulded into proper and beauteous forms. He concluded by reading a poetical eulogy on Ragged Schools and their effects, which was warmly applauded by the Meeting.

Mr. Walker seconded the Resolution, and narrated many very interesting instances of reformation amongst Ragged School children, where, in many cases, children who had delighted in disturbing the proceedings of the schools, or the public worship in churches or chapels, had become so changed, as to be amongst the best conducted in the schools, and some had been enrolled as members of Christian congregations. He urged Christians of all classes to aid the Ragged School movement, till every ragged child in London should receive that education which could make him wise unto salvation.

The Rev. Dr. Burns, in moving the second Resolution, alluded to the want of some remedy for the juvenile delinquency and destitution existing. Some remedy was essential, if it were only on the ground of economy. The question resolved itself into this:—whether we would pay 20*s.* per head for these children in the shape of prisons, hulks, magistracy, and policemen; or 2*s.* 6*d.* for their moral reformation, by means of the instruction afforded them in Ragged Schools. In the economical plan, the most good was effected. No one was ever flogged or handcuffed into virtue; it was only by moral and mild means that human beings could be permanently reformed. He invoked the sympathy of all classes in behalf of the reformation of the young, reminding them that that feeling was worth but little that did not reach the pocket. Let all give according to their means, and give heartily, ever remembering that "he that giveth to the poor lendeth to the Lord."

W. J. Maxwell, Esq., seconded the Resolution. He had, he said, been a Ragged School teacher, and had been amazed at the change which had taken place in many of the children who had received instruction in the various schools—a change so great that nothing

but an actual inspection could have induced him to believe it possible.

Mr. Jones, in moving the third Resolution, said, the more he had become acquainted with Ragged Schools, the more he felt ashamed that he had not been more identified with them. He never could have supposed that such delightful effects would have resulted from the instruction communicated. He entreated all who had the requisite time at command to become teachers in the Ragged Schools.

Mr. Anderson seconded the Resolution. He said, while they were endeavouring to educate the children of the poorer classes, a no less imperative duty devolving upon them was to endeavour to make the upper classes of society acquainted with the real condition of those forlorn and houseless beings for whose temporal and spiritual benefit the Ragged School movement existed. He recommended that the children found with mendicants in the streets of the city should be taken from them, brought up in Ragged Schools, and thus rescued from the tyranny and vice to which otherwise they would be exposed.

KING'S CROSS RAGGED SCHOOL.

THE Annual Meeting of this Institution was held on Friday evening, the 2nd of March, in the East St. Pancras National School-room, Gray's Inn Road. Wm. Cubitt, Esq., M.P., occupied the chair.

Prayer having been offered up by the Rev. R. Allen, the Chairman expressed the pleasure he felt at seeing so large an assembly met together to promote so praiseworthy an object. It was, he said, of vast importance to our country, whose population was so rapidly increasing, that the young should be properly educated, and that the claims of the poorest of the poor should be especially attended to. Judging from the interest which the establishment of Ragged Schools had already excited, he had no doubt that they would soon rank among the most permanent and useful institutions of the country.

The Secretary then read the Annual Report, which stated, that the number of children under tuition in the school was 173; though, from various causes, the average attendance was considerably below this number. The expenditure of the past year had amounted to £83. 12*s*. 2½*d*., and the receipts to £77; leaving a balance due to the Treasurer of £6. 12*s*. 2½*d*.

The Rev. A. Jenour, in moving the adoption of the Report, reminded the meeting that nothing but the bringing of the Gospel of Christ to the poor wretched children whom the Ragged Schools were designed to reach could rescue them from everlasting destruction. A knowledge of that Gospel it was their endeavour to impart, and that without reference to sectarian or party views. The present object was one of those which Christians of all sects could meet on common ground to promote, and this was one guarantee for the permanence of the Institution. If these schools, however, should not be permanent, the only reason, he trusted, for their discontinuance would be, that there were no ragged children to teach.

The Rev. John Woodwark, in seconding the adoption of the Report, said, so long as the Ragged Schools sustained their labours upon the Christian principles laid down in the Report, so long would they continue to prosper. The promoters of Ragged Schools were now exploring the lowest strata in society—strata that had never before been reached and examined. The children sought were those brought up in vice of the worst description; these were brought under the weekly or daily attention of Christian persons, and were thus instructed, humanized, elevated. He recommended all to inform themselves on the subject of Ragged Schools, by means of the pamphlets and other publications now so easy to be obtained.

D. W. Wire, Esq., supported the Resolution. The poor, he contended, were left by Christ to his church, to call into full activity those affections and sympathies which he so much approved and loved. By nothing, he said, was England more characterized than by the intense interest taken by the people in the welfare of the poor. There was not an evil that afflicted humanity that the Christianity of England did not seek to remedy. After dwelling on the folly of crime, and the expense attending its suppression and punishment, (which, he said, amounted in this country to £9,000,000 annually,) Mr. Wire alluded to the power of Christianity to arrest the evil, and, if brought home to the hearts of the people, to train them to habits of industry, morality, and virtue.

The Rev. James Hamilton, D.D., moved the second Resolution. He said, the bringing of the Gospel to bear upon, so to speak, the very forlorn hope of humanity, was a glorious exploit of Christian chivalry, and ought to excite universal admiration. In this work it was necessary to labour hopefully, immense as the difficulties might appear. The apostles laboured thus against Paganism, looking not at the pagans before them, but at the Christians which these, by their preaching, would become. People were sometimes discouraged because society had sunk so low, and despaired of ever elevating it to its proper standard; but let them remember that ragged nature was human nature still, and, if properly guided, might be capable of as great things as were witnessed in the more refined circles of society. There was the same spirit in that ragged scholar as in ourselves, respectable as we were in our own eyes; and, by the grace of God, that scholar might make as remarkable a man as any then amongst them. The Rev. Doctor adverted to the diminution of crime of late years in the metropolis and in the manufacturing districts, which he attributed to such institutions as Ragged Schools, City Missions, and the like. Large towns, he said, were usually regarded as great evils; but with these beneficial agencies at work, we might soon invert the apothegm, and regard a large metropolis as a mighty power for good. By beginning at the basis of society, and working upwards, we might yet see the population of our own immense city become so improved and elevated as to set an example worthy of being followed by the other capitals and kingdoms of the world.

The Rev. Owen Clarke seconded the Resolution. He adverted to the improved state of the district in which they were assembled. When, a few years ago, he had to select a site for his congregation—one of the oldest in London—he fixed upon that neighbourhood as being one of the most neglected and destitute that could be selected. Since that time other efforts had been put forth to improve the condition of the district, and had been, under God's blessing, attended with signal success.

The next Resolution was moved by the Rev. P. B. Power. He adverted to the necessity of Ragged Schools to counteract the evil influences to which the children were exposed, and urged on all Christians the duty of supporting them by pecuniary contributions as well as by personal assistance.

The Resolution was seconded by Mr. James Locke. He referred to the practical advantages resulting from the establishment of Ragged Schools in Aberdeen and elsewhere, and mentioned several singular instances of applications for admission into the London schools, as showing the class of children affected by the new movement, and the benefits thereby conferred.

PHILIP'S STREET RAGGED SCHOOL.

THE Second Annual Meeting of the Philip's Street Ragged School was held in the British School-room, Cowper Street, City Road, on Wednesday evening, March 7th. The most noble the Marquis of Blandford, M.P., presided. Prayer having been offered up by the Rev. C. Dukes, the noble Chairman briefly opened the Meeting. He said that he most sincerely rejoiced to see the tradesmen of London taking up this subject as they had recently done; they would most assuredly reap an abundant reward. He felt it was the clear duty of all to combine in their efforts to extend those means of ameliorating the condition of the poorer classes which were within their reach.

He then called upon the Secretary to read the Report, from which it appeared that three years ago the neighbourhood in which the school was situated was distinguished for its scenes of riot and confusion on the Sabbath, but was now one of comparative quietude. From an attendance of thirteen boys, with which the School opened, the room now would not hold the numbers who applied for admission. The present school-room would hold eighty scholars, but now, through the generosity of H. C. Sturt, Esq., in granting a spot of ground and bricks for erecting one that would be suitable for the accommodation of two hundred and eighty, they anticipated a very great addition to their usefulness. Since its commencement, in 1846, upwards of thirty had been rescued from destruction, and recovered to a most exemplary course of conduct. The cost of the new school would be £500, which was but a small sum when compared to the benefits which might result to society from its erection. It was in-

tended, when the new school was erected, to open a school for girls. From the financial statement it appeared that the amount received in subscriptions and donations was £26. 13s. 3½d. There having been an expenditure of £42. 15s. 1d., there was a balance due to the Treasurer of £16. 1s. 9½d.

Mr. Cuthbertson moved the first Resolution, to the effect, "That the Report which had been read be received, printed, and circulated; and that the names of the gentlemen thereto appended be the Committee for the ensuing year."

This Resolution was seconded by the Rev. J. Muscutt. He said, that this question was not confined to the mere benefit of promoting education, but it extended to bestowing education on the most neglected, the most debased, and, till the present time, apparently the most hopeless of our race. There were, undoubtedly, difficulties of a formidable character in the way of those who would reform ragged children; but who had not felt the power of perseverance, and the vast advantages to be derived, morally, intellectually, and religiously, from coping manfully with difficulties? The Resolution being put to the meeting, passed unanimously. At this period of the proceedings, the noble Chairman apologized that he was compelled to leave the meeting, and the chair was then occupied by the Rev. C. Dukes.

The Rev. Dr. Burns moved the second Resolution. He remarked, that the great object of the meeting was the education of a special class of persons; it was, moreover, intended to be both mental and moral; a cultivation of both mind and heart. If we did not educate them, they would educate themselves. If Christians did not educate them, infidels and socialists would. If not educated in matters affecting their highest interests, they would be educated in the way which leads to eternal death. Mind never stands still; it is always in motion, and always improving or deteriorating; and, therefore, all that was remaining for them was to decide whether the education should be honourable to humanity and pleasing to God. He would remark, that whoever educated these children it would be done at our expense; if they were educated in vice, and early reaped the usual reward of being committed to prison, the expense would still fall on the honest and industrious. Now, as a matter of pure economy, it was better we should educate them than leave them to educate themselves; for it was pretty clearly ascertained that, to educate a child, even for transportation, would cost the country about £50.

Mr. Anderson, of the Ragged School Union, seconded the Resolution. He related several cases of lads, trained in the Ragged Schools, who had afterwards been employed in offices of trust, and given the greatest satisfaction for honesty and industry. He concluded by urging upon the meeting the necessity of supporting the Philip Street School, where the labours of the teachers had been eminently successful. The Resolution having been put, a collection was then made, which only amounted to £2. 10s. 2d.

The last Resolution was moved by Mr. Cobden, and seconded by Mr. Stocks, in speeches full of practical proofs of the necessity for the establishment of more Ragged Schools, and of the efficiency of those which exist. A vote of thanks was then passed to the most noble the Marquis of Blandford, and to the Rev. C. Dukes, for their able conduct in the chair, after which the meeting separated.

HAMMERSMITH.—Active measures are being taken to extend the operations of the Hammersmith School, and enlist a more general interest in behalf of the movement. For this purpose a Public Meeting was held in the Albion Hall, on Thursday, March 15th, J. C. Christopher, Esq., in the Chair. A lecture on the subject of Juvenile Delinquency was delivered by Mr. Anderson, of the Ragged School Union, after which Resolutions were passed appointing a Provisional Committee to carry out the objects of the meeting. About fifty boys from the Sabbath Evening School were present at the commencement of the proceedings, and conducted themselves with the most becoming propriety.

CHATHAM.—We are glad to find that arrangements are being made in this place for the establishment of a Ragged School. The scheme is being liberally supported, and a suitable building will probably be erected for the purpose. The projectors have been encouraged in their undertaking by the kindness of a benevolent lady, who has promised to supply them with whatever amount of money there may be wanting.

SOUTHAMPTON.—A meeting of the Mayor and other gentlemen interested in the formation of a Ragged School, was held at the Audit House, on Tuesday, March 13th. It was resolved that a public meeting should be held as soon as possible, and a Provisional Committee was appointed to carry out the arrangements. Mr. W. Locke attended as a deputation from the Union.

YORK RAGGED SCHOOLS.

THE Annual Meeting of the friends and supporters of these schools was held on Tuesday, the 13th of March, the High Sheriff of York in the chair. From the Report we learn that, in addition to clog-making and tailoring, the scholars have been occasionally employed in gardening, through the kindness of a gentleman who lent the Committee a plot of ground for that purpose. The beneficial effects of this occupation have been very great upon the health and improvement of the children. For the last six months the Committee have employed a *Visiting Assistant*, who visits "the parents of the children in their own houses, for the purpose of inquiring into their capability of maintaining their children, impressing them with the necessity of cultivating habits of temperance, sanitary improvement, and strict morality." The domiciliary labours of this *Assistant* have been attended with marked success. The Lord Mayor (who was present at the meeting) and several of the magistrates have testified to the efficiency of the institution in repressing juvenile mendicancy and crime. Many of the tradesmen have added their testimony in a *practical* manner, by making deductions from their accounts, and others sending goods free of charge. As soon as larger premises can be obtained, the Committee propose to extend their operations. The average attendance of children for the past year is sixty-two, varying from five to eleven years of age.

GLASGOW INDUSTRIAL SCHOOLS SOCIETY.

WE have been favoured with the Second Annual Report of this Society, from which we find that the average attendance at the schools since last May has been 277, and the average cost of each child has been at the rate of about £4 per annum—for this sum the children are educated, fed, and, in particular cases, provided with lodging. The economy of the system will be at once apparent when it is stated that the average annual cost of prisoners throughout Scotland is £16. 7*s.* 4*d.* each. The whole cost of the schools since the commencement, in July, 1847, is £1,727. 7*s.* 4*d.* It is gratifying to find that, up to the present time, there have been only two cases of cholera among the three hundred children of the schools, although many of their parents and relatives have fallen under the stroke of this dire epidemic, and the greater proportion of the whole children spend their nights in the districts and dwellings which have been the chosen seats of the disease.

At the Annual Meeting, held in January last, Mr. Sheriff Alison, in a most interesting speech, made the following remarks:—"I do not think that the numerous social evils which affect this country will be removed by an institution such as this alone. Such an institution must be the commencement, the first step in the progress, but I do not wish it to be the last. I should like to see Industrial Schools followed by Industrial Academies, in which boys would be taught trades, and girls household employments, and from which they could be sent forth to ply their several vocations, and prove a blessing to themselves and their families, and an advantage to the community. In addition, I should like to see all this followed up by an Industrial or Emigration Committee, who would see to having those thus taught planted in situations in life in which they might be enabled to turn the habits and education which they had acquired to useful and beneficial purposes. I am quite sure that all the social evils with which we are surrounded might be removed if a system such as this were established. And the system would not be an expensive one, but an immense reduction upon the expense of the present. We have just heard that the maintenance of these poor children, and the instructing them in religious and secular knowledge, does not exceed £4 each per annum. The expense of maintaining a pauper is from £13 to £14 per annum, and of a felon, sixteen guineas per annum. It is a fixed principle, that the more profligate the person, the greater burden is he to the community."